

How to do Good to Many:  
OR, THE  
PUBLICK GOOD  
IS THE  
Christians Life.  
DIRECTIONS and MOTIVES  
to it.

Intended for an AUDITORY of  
**London Citizens,**  
~ AND  
Published for them, for want of leave to  
preach them.

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By *RICHARD BAXTER*.

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Tit. 2. 14. *Who gave himself for us, that he might redeem  
us from all iniquity, and purifie to himself a People zealous  
of good Works.*

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L O N D O N,  
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# The Contents.

**G**AL. 6. 10. Doct. To do Good to all men is all mens duty, to which every Christian especially must apply himself.

I. Who this All meaneth, and in what order, p. 4.

II. What is the Good that we must do, p. 5.

III. The Rules for judging and doing good, p. 5.

IV. What qualifications are necessary hereto ? 1. To know good from evil, p. 6. 2. To love all men, p. 8. 3. To love manly and the Common good above himself, p. 9. 4. To be good himself, p. 10. 5. Suitable abilities. 6. A large prospect of the world, and of time to come. 7. Christian fortitude against discouragement. 8. To look to God for his reward, p. 11. And finally believe the life to come.

The Impediments of doing good, p. 12.

V. Particular good works, or directions for publick good.

I. Do as much good as you can to mens bodies, in order to the good of Souls, p. 15.

II. Promote knowledge of necessary truth. 1. Set up Reading Schools. 2. Give Bibles and good Books, p. 16.

III. Order Families aright, and Educate Children for Christ, p. 18.

IV. Promote a faithful Ministry. 1. Devote not your Children to the Ministry, that are unqualified, p. 18. 2. Let honest Rich men buy Presentations. The difference between good and bad Pastors, p. 19.

V. Keep order and Discipline in particular Churches, p. 20.

VI. Promote Love and Concord with all that deserve to be called Christians, p. 21. Who these are, p. 22.

VII. Do your best to keep up sound Religion in the Parish Churches, and do nothing to deprave or lose it there, p. 24.

VIII. See that no injuries tempt you into Sedition or unlawful Wars : What is lawful : Patiently trust God ; and cut not the Infant of deliverance out of the Womb, before his time of birth, p. 25.

IX. Do your best to procure faithful and just Rulers ? What  
private

## The Contents.

private men may do : The great difference between good Rulers and bad, p. 30.

X. Know publick sins and dangers to oppose them, p. 31.

XI. Know your duty to your Neighbours, and be not strange to them.

XII. Be such as you would make others, p. 31.

Use of exhortation to do good: Cavils refuted: Motives to do good to many, p. 33.

Specially to Magistrates and Ministers, p. 35.

Consecrations. 1. A selfish fleshly life is the state of Hypocrites, p. 38.

2. How carefully should we take heed of doing hurt, p. 39.

3. Its not enough to leave others to do good by our last Wills.

4. Yet dying men should do what good they can by their Wills, p. 39.

Leaving great Estates to Children who are like to do hurt with them, or no good, but live in idleness and fulness, proved a great sin, and the objections answered, p. 40.

5. Humbly proposed to Merchants and Rich men, 1. Whether our Factories might not be made more useful to promote the Gospel, by Chaplains and Factors? 2. Whether Armenians, Greeks, and Moscovites might not be helpt? and how? 3. Might not more be done for the Natives in our Plantations? 4. Or at last for the Blacks that are their slaves, p. 45.

6. The great opposition to good in all the World by Satan and his Servants, the more obligeth all Christs Servants to seek to over do them, and to be zealous of good works, p. 45.

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## E R R A T A.

Page 1. blot out [1] before Gal. 6. pa. 26. l. 15 for [Cold] read [Gold] pa. 23. l. 31. for [with] read [within]



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TO THE  
TRULY CHRISTIAN  
Merchants and other Citizens  
OF  
L O N D O N.

**A**S my Disease and the Restraint of Rulers seem to tell me that my Pulpit work is at an end, so also my abode among you, or in this World cannot be long. What Work I have lived for, I have given the World more durable notice than transient words: It hath been such as Men in Power were against, and it seems will no longer indure. What Doctrine it was that I last prepared for you, I thought meet to desire the Press thus to tell you, not to vindicate my self, nor to characterize them, who think, that it deserves six months imprisonment; but to be in your hands a Provocation and Direction for that great Work of a Christian Life, which sincerely done, will prepare you for that safety, joy, and glory, which London, England, or Earth will not afford; and which men or Devils cannot take from you. When through the meritorious righteousness of Christ, your holy Love and good Works to him in his Brethren shall make you the joyful Objects of that Sentence, Come ye blessed inherit the Kingdom, &c. This is the life that need not be repented of, as spent in vain.

## Epistle Dedicatory.

Dear Friends, in this Farewel, I return you my most hearty thanks, for your extraordinary love and kindness to my self, and much more for your love to Christ; and to his Servants, who have more needed your releif. God is not unjust to forget your work and labour of Love : You have visited those that others imprisoned, and fed those that others brought into want ; and when some ceased not to preach for our affliction, it quenched not your impartial Charity. It hath been an unspeakable Mercy unto me almost all my dayes, ( when I received nothing from them ) to have known so great a number as I have done of serious, humble, holy, charitable Christians : In whom I saw that Christ hath an Elect peculiar People, quite different from the brutish, proud, hypocritical, malignant, unbeleiving World ! Ohow sweet hath the familiarity of such been to me, whom the ignorant World hath hated ! most of them are gone to Christ : I am following : We leave you here to longer tryal : Its like you have a bitter Cup to drink : But be faithful to the death, and Christ will give you the Crown of Life. The Word of God is not bound ; and the Jerusalem above is free, where is the general Assembly of the first Born, an innumerable company of Angels, the Spirits of the just made perfect, with Christ their glorified Head. The Lord guide, bless, and preserve you.



How to do Good to Many :

OR, THE

PUBLICK GOOD

IS THE

CHRISTIANS LIFE, &c.

I Gal. 6. 10.

*As we have therefore opportunity, let us do good to all Men, especially unto them who are of the household of Faith.*

**G**OOD is an Epithite of the highest signification of any, in humane Language. Some think the Name GOD is thence derived. *Greatness* and *Wisdom* are equally his Attributes, but *Goodness* is the completion, and sweetest to the Creature. Christ appropriateth it to God, to be good, that is, *essentially, primarily,* and *perfectly*, and universally communicative : When it is said that God is *Love*, the sense is the same, that he is the *infinite, essential, and efficiently, and finally amiable, perfect Good.*

But tho no one of his Attributes in propriety and perfection are communicable (else he that hath one part of the Deity must have all) yet he imprinteth his similitude and image on his works: And the impress of his *Love* and *Goodness* is the chief part of his Image on his Saints : This is their very *Holyness* : For this is the chief part of their likeness to God, and dedication to him, when the Spirit of Sanctification is described in Scripture, as given upon believing, it signifieth, that our faithful perception of the redeeming, saving love of God in Christ, is that means which the Spirit

Spirit of Christ will bless, to the operating of the habit of holy Love to God and Man, which become a new and divine nature to the Soul, and is Sanctification it self, and the true principle of a holy Evangelical Conversation. And as it is said of God, that he is Good and *doth Good*, so every thing is enclined to *work as it is*: Christ tells us the Good, Tree will bring forth good fruits, &c. And we are Gods Workmanship Created in Christ Jesus to Good Works, which God hath ordained, that we should walk on them, *Eph. 2. 10.*

Yet man doth not *Good* as the Sun shineth, by a full bent of natural necessitation, else the World would not be as it is: But as a free undetermined Agent, which hath need to be commanded by a Law, and stirr'd up by manifold Motives, and Exhortations; such as the Holy Ghost here useth in the Text.

Where 1. *Doing Good* is the substance of the duty: 2. Men are the objects: 3. To *all men* is the extent: 4. Especially to them of the Household of Faith, is the direction for precedency: 5. And while *we have* opportunity is the season, including a Motive to make haste. So large and excellent a Theme would require more; than my allotted time to handle it fully: Therefore I shall now confine my self to the duty *Extended*; *Do Good to All men.*

Doct. *To do Good to all men is all mens duty, to which every Christian especially must apply himself.*

All men should do it: True Christians *can do it*, through Grace, and *must do it*, and *will do it*. A Good man is a common good: Christs Spirit in them is not a dead or idle Principle. It makes them in there several measures the Salt of the Earth, and the Lights of the World: They are fruitful branches in the true Vine. Every Grace tendeth to well doing, and to the Good of the whole Body, for which each single Member is made. Even Hypocrites, as Wooden Legs, are serviceable to the body, but every living Member much more, except some diseased ones, who may be more troublesome, and dangerous than the Wooden Leg. It's a sign he is a branch Cut off and withered, who careth little for any but himself. The malignant *Diabolist* hateth the true and Spiritual Good: The *ignorant* know not Good from Evil:



vil : The *erroneous* take Evil for Good, and Falshood for Truth. The *slothful* Hypocrite *wisheth* much Good, but *doth* but little : The *formal* Ceremonious Hypocrite extols the Name and Image of Goodness : The *worldly* Hypocrite will do Good if he can do it cheaply, without any loss or suffering to his Flesh : The *Libertine* Hypocrite pleadeth Christs Merits against the necessity of doing Good, and looketh to be saved because Christ is Good, tho he be barren and ungodly ; and some ignorant Teachers have taught them to say, when they can find no true Faith, Repentance, Holiness, or Obedience in themselves, that it is enough to believe that Christ Believed and Repented for them, and was Holy and Obedient for them. He was indeed Holy and Obedient for Penitent Believers ; not to make Holiness and Obedience unnecessary to them, but to make them *sincerely Holy* and *Obedient to Himself*, and to excuse them from the *necessity* of that *perfect Holiness* and *Obedience* here, which is necessary to those that will be Justified by the Law of Works or Innocency. Thus all sorts of bad men have their oppositions to *doing Good* ; But to the *sincere Christian* it is made as *Natural* : His heart is set upon it : He is Created and Redeemed and Sanctified for it ; as the Tree is made for Fruit. He *Studieth* it as the chief Trade and Business that he liveth for. He waketh for it : Yea, he sleepeth and eateth and drinketh for it ; even to enable his body to serve his Soul, in serving that Lord, whose Redeemed peculiar People *are all Zealous of Good Works*, Tit. 2. 14. The *Measure* of this Zeal of doing Good, is the utmost of *their power*, with *all their Talents*, in desire and sincere Endeavour : The extent of the Object is to *All* (tho not to all alike) that is to as *many* as they can.

But for order sake we must here consider.

- I. Who this *All* meaneth, and in what order.
- II. What is *Good* : And what is that Good which we must do.
- IV. What Qualifications he must have that will do Good to many.
- III. What Rules he must observe in doing it.
- V. What works are they that must be done by him that would do good to many.

VI. What

VI. What motives should quicken us to the practice.

VII. Some useful consuetudines of the point.

I. It is Gods prerogative to do good to all ; Mans ability will not reach to it. But our all is , as many as we can do good to.  
1. To Men of all sorts : High and Low, Rich and Poor : Old and Young : Kindred , Neighbours , Strangers , Friends , Enemies , Good and Bad ; none excepted that are within our power.

2. Not to a few only, but to as many persons of all sorts as we can : As he that hath true grace would still have more for himself ; so he that doth good would feign do more good ; and he that doth good to some would fain do good to many more. All good is progressive, and tendeth toward increase and perfection ; why are the faithful said, to love and long for the day of Christs appearing ; but because it is the great Marriage day of the Lamb, when all the Elect shall be perfected in our Heavenly Society ? and that makes it a much more desirable day than that of our particular glorification at death. The perfection of the whole body addeth to the perfection of every part : For it is a state of felicity in perfect *Love*. And Love maketh every mans good whom we love, to be as sweet to us as our own ; yea, maketh it our own. And then the perfection and glory of every Saint, will be our delight and Glory : And to see each single ones love united in one perfect joy and glory, will add to each persons joy and glory. And can you wonder if our little sparks of Grace do tend towards the same diffused multiplication ; and if every Member long for the compleating of the body of Christ ; O how much will this add to every faithful Christians joy ? It will not be then a *little flock* ; not despised for singularity ; nor hid in the Crowd of impious sinners, nor dishonoured by infirmities , or paltry quarrels among our selves, nor with the mixture of hypocrites : It will not be over-voted or trod down and persecuted by the power, or number of the ignorant Enemies : O Christians, go on in doing good to all men with chearfulness ; for it all tendeth to make up the body of Christ, and to prepare for that glorious state and day : Every Soul you convert , every brick that you lay in the building tendeth to make up the House and City of God.

But



But as all motion and action is first upon the nearest object, so must ours ; and doing Good must be in order : First we must begin at home with our own Souls and lives, and then to our nearest Relations , and Friends, and Acquaintance, and Neighbours, and then to our Societies, Church and Kingdom, and all the world. But mark that the order of execution, and the order of estimation and intention differ. Tho God set up Lights so small as will serve but for one room, and tho we must begin at home, we must far more esteem and desire the good of multitudes, of City and Church and Commonwealth ; and must set no bounds to our endeavours, but what God and disability set.

H. But What is that Good that we must do ? Good is an attribute of Being ; and is its perfection , or well-being : Gods Goodness is perfection it self : And as he is the fountain of being, so also of Goodness ; and therefore his Goodness is called Love, whose highest act is his essential self-love, which is infinitely above his love to the world ; But yet it is Communicative Love ; which made all things good, and rested in seeing them all good. And as he is the fountain, so the same Will or Love is the measuring Rule, and the end of all derived good. The prime notion of the Creatures goodness is its Conformity to the Will of God : But the second is its own perfection as its own, which indeed is but the same Conformity.

Therefore the true good which we must do men, is to make them conformable to the *Regulating Will of God*, that they may be happy in the *Pleased Will of God* ; and to help them to all means for soul and body necessary hereunto : And this for as many as possibly we can.

HI. The Rules for judging and doing good are these. 1. That is the greatest good which is Gods greatest interest : And his interest is his Glory and the complacence of his fulfilled Will.

2. Therefore the good of the world, the Church, of Nations, of multitudes, is greater than the good of few.

3. The good of the Soul is greater than of the body.

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4. The

4. The avoiding the greatest evil is better than avoiding less.

5. Everlasting good is better than short.

6. Universal good which leaveth no evil, is better than a particular good.

7. That is the best good as to means which most conduceth to the end:

8. There is no Earthly good that is not mixt with some evil, nor any Commodity that hath not some inconvenience or discommodity.

9. No sin must be done for any good.

10. Some things may be done for good, which would be sin, were it not for the good which they are done for. It would be sin to give a robber your mony, were it not to save your life, or some other Commodity: It would be sin to do somethings on the Lords day, which necessity or a greater good may make a duty: Your own defence may make it a duty to strike another, which else would be a sin.

11. In such cases there is need of great prudence, and impartiality to know whether the good or the evil do preponderate: And a great part of the actions of our lives must be managed by that prudence, or else they will be sinful.

12. Therefore it is no small part of a Ministers duty, to Counsel men, as a wise, skilful and faithful Casuist.

IV. *To do good to many* requireth many excellent qualifications: This is so far from being every ones performance, that we should be glad if a great part of Mankind did not do more hurt than good.

1. He that will do his Country good, must know what is good, and what is bad: A fools Love is hurtful: He knoweth not how to use it: He will love you to death; as an unskilful Physician doth his most beloved Patients: Or love you into calamity, as amorous fondlings oft do each other. This is the great enemy of humane peace: Men know not good from evil: Like him that kild his Son, thinking he had been a Thief, or like routed Soldiers, that run by mistake into the Army of the Enemy.



my. *Malignity* and *error* make mad and doleful work in the World, and worst in those that should be wisest, and the greatest instruments of publick good : The Scripture mistaketh not, which tells us of *Enemies* and *haters of God* : And most of the World are professed Adversaries to Christ : The Jews Crucified him as an Enemy to *Cæsar*, and to the safety of their Law and Country : And if we may Judge by their enmity to Holiness, the Spirit of Christ is taken for an intolerable Enemy, by no small part of nominal Christians : The Laws of Christ are judged too strict : The Hypocrites that bow to him, and hate his Laws, do call them Hypocrites, that are but serious in the practice of Christianity, and hate them that have any more Religion than Complements, Ceremony, and Set words : The Image of a Christian and a Minister is set up in Militant opposition to them that are Christians and Ministers indeed : If men that are Called to the Sacred Office, would save Souls in good earnest, and pull them out of the Fire, and go any further than Pomp and Stage-work, they pass for the most insufferable men in the world : *Elias* is taken for the troubler of *Israel*, and *Paul* for a pestilent seditious Fellow, and the Apostles as the off-scouring of all things : Many a Martyr hath died by Fire, for seeking to save men from the Fire of Hell : And when the Bedlam World is at this pass, what good is to be expected from such men ? When men called Christians hate and oppose the God, the Christ, the Holy Ghost, to whom they were vowed in Baptism ; when Drunkenness and Whoredom, and Perjury and Lying, and all debauchery is taken for more friendly and tolerable, than the most serious Worship of God, and Obedience to his Laws, and avoiding Sin : In a word, when the greatest good is taken for unsufferable evil, you may know what good to expect from such.

They will all tell you that we must Love God above all, and our Neighbours as our Selves ; but to fight against his Word and Worship and Servants, is but an ill expression of their Love to God : And seeking their destruction, because they will not Sin, is an ill expression of Love to their Neighbours. When men, judge of Good and Evil, as Satan Teacheth them, and as selfish

Pride and Worldly interest incline them, what wonder if such Love have murdered 30000 or 40000 at once in *France* and 200000 in *Ireland*, and have filled the Christian World with Religious Blood? Read but the doleful Histories of Church Contentions for 1300 years, the Stories of their Wars and mutual Persecutions, the Streams of Blood that have been shed in East and West, the inquisitions and bloody Laws still kept up, and all this as Good Works, and done in Love, and you would think that the Sacred Roman Hierarchy did Believe that Christ hath put down the Legal Sacrificing of Beasts, that he might instead of it have the blood of men; and that he who requireth his Disciples to lay down their lives for him, would have a Priesthood kept up to Sacrifice their lives to him, that will not wilfully break his Laws. And all this is but as Christ foretold us, that his Servants should be kill'd as a piece of Service to God. No wonder if such men offer God a ludicrous mimical sort of Service, and Worship him in vain by heartless slip-labour, according to the Traditions of men, when they dare Sacrifice Saints to the Lord of Saints, and quiet their Consciences by calling them such as they are themselves. But to the honour of Goodness, and the shame of Sin, to shew that they sin against the Light of Nature it self, they put the Name of Evil upon Good, before they dare openly oppose and persecute it; and they put the Names of Good upon Evil before they dare defend and justify it.

But alas! it is not only the Ungodly that do mischief, thinking verily that it is good: How many doth the Church suffer by, while they prosecute their mistakes, who yet do much good in promoting the common truth which Christians are agreed in?

2. He that will do Good to all or many, must have an unfeigned Love to them. Hatred is mischievous, and neglect is unprofitable: Love is the natural Fountain of Beneficence: Love earnestly longeth to do good, and delighteth in doing it. It maketh many to be as One, and to be as ready to help others, as each Member of the Body is to help the rest. Love maketh anothers wants, sufferings, and sorrows to be our own: And who is not willing to help himself? Love is a principle ready, active, ingenious and constant: It

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Studieth to do good, and would still do more : It is Patient with the infirmities of others, which men void of love do aggravate into odiousness, and make them their excuse for all their neglects, and their pretence for all their Cruelties. Could you make all the slanderers, backbiters, revilers, despisers, persecuters, to love their Neighbours as themselves, you may easily Judge what would be the effect ; and whether they would revile, or prosecute, or imprison, or ruine themselves, or study how to make themselves odious, or suborne perjured witnesses against themselves.

3. Yea, he that will do good to many, must *Love many better than himself*, and preferre the *Common-good* much before his *own*, and seek his own in the *Common-welfare*. He that loveth good as good, will best Love the best. And an honest old *Roman* would have called him an unworthy beast, that preferred his Estate or life before the Common welfare. To be ready to do, suffer or die for their Country, was a vertue which all extolled. A narrow-Spirited selfish man will serve others no further, than it serveth himself, or at least will stand with his own safety or prosperity. He will turn as the Weathercock, and be for them that are for his worldly interest. I confess that God oft useth such for common good : But it is by raising such storms as would sink them with the Ship, and leaving them no great hope to escape by being false ; Or by Permitting such Villanies as threaten their own interest. A Covetous Father may be against gaming and prodigality in his Children : The men of this World are wise in their generation : Many that have Abby Lands will be against Popery. And even Atheists and Licentious men may be loth to be slaves to Politick Priests, and to come under Confession, and perhaps the Inquisition : And those that have not sinned themselves into madness or gross delusions, will be loth to set up a Foreign Jurisdiction, and become the Subjects of an unknown Priest, if they can help it. God often useth vice against vice, and if no worldly selfish men were the Countries or the Churches helpers, it must suffer or trust to Miracles.

But yet there is no trust to be put in these men, further than  
their

their own interest must stand or fall with the Common good : If God and Heaven and Conscience be not more powerful with a man than worldly interest, trust him not against the stream and tide, or when he thinks he can make a better bargain for himself. He that will sell Heaven and Christ for the world, will sell you for it, and sell his Country for it, and sell Religion, truth and honesty for it. And if he scape here the end of *Achitophel* and *Judas*, he will venture on all that's out of sight. Christ was the grand Benefactor to the world, and the most excellent teacher of Love and self-denial and contempt of the world, to all that will follow him in doing good to many.

4. He that will do much good must be good himself: Make the tree good if you would have good fruit. *Operari sequitur esse*. A bad man is an Enemy to the greatest good that he should do. Malignity abhorreth serious piety, and will such promote it? If *Elias* be a man of Miracles, he shall hear, *Hast thou found me, O my Enemy* : And *Michaiah* shall hear, *I hate him, for he Prophesieth not good of me but evil. Feed him with the Bread and Water of Affliction*.

And a bad Man, if by accident he be engaged for a good cause, is still suspected by those that know him : They cannot trust him, as being a slave to lust and to strong Temptations, and a secret Enemy to the true interest of his Country. Alas ! the best are hardly to be trusted far, as being lyable to miscarry by infirmity, how little then is to be hoped for from the wicked ?

5. He that will do much good in the world, must be furnished with considerable abilities : Especially prudence, and skill in knowing, when, and to whom, and how to do it. Without this he will do more harm than good : Even good men when they have done much good, by some one miscarriage, tempted by the remnants of selfishness and Pride, and by unskilful rashness, have undone all the good they did, and done as much hurt as wicked enemies. There goeth so much to publick good, and so many snares are to be avoided, that rash self-conceited half-witted men do seldom do much, unless under the conduct of wiser men.

6. He that will be a publick blessing to the world, must have



have a very large prospect, and see the state of *all the world*, and foresee what is like to come. He must not live as if his neighbourhood were all the Land, or his Country, or his Party were all the Church, or all the World. He must know what relation all our actions have to other Nations, and to all the Church of Christ on earth : The want of this *Universal prospect* involveth many in censorious and dividing Sects , who would abhor that way, if they knew the case of all the Church and world.

And we must not look only to a present exigent or advantage, but foresee how our Actions will look hereafter, and what changes may put them under other judgments, and what the fruits may be to posterity. Many things cause death which give the Patient present ease.

7. He that will do good to many, must have *Christian fortitude*, and not be discouraged with difficulties and opposition : He must serve God for the good of men with absolute resolution, and not with the hypocrites reserves : He must be armed with patience against, not only the malice of enemies, but the ingratitude of friends : The follies, and quarrels, and mutinies and divisions, and often the abuses of those that he would do good to, must not overcome him. He must imitate God, and do good to the Evil , and bless those that curse him, and pray for them that despightfully use him : He must not promise himself more success than God hath promised him ; nor yet despair and turn back discouraged : But Conscience must carry him on to the end through all, whatever shall befall him.

8. Therefore he must look for his reward from God, and not expect too much from Man. Men are insufficient, mutable and uncertain : Their interests and many accidents may change them. The multitude are of many minds and tempers ; and if you please some, you shall displease others. And it is hard to please even one person long. Some great ones will not be pleased, unless you will prefer their Wills before the Will of God, your Countries good and your own Salvation : The poor are so many and so indigent, that no man can answer their desires ; If you give twenty pound to twenty of the poor, forty or an hundred, that expected the like, will murmur at you and be displeased. What  
Man.

Man ever did so much good in the world, as not to be accused by some, as if he were a Covetous or a hurtful man.

Therefore he that will do much good, must firmly believe the life to come, and must do that he doth, as the work of God, in obedience to him, and look for his reward in Heaven, and not as the Hypocrite in the praise of men, much less as the worldling in the hope of temporal advantage: He must not wonder if he be rewarded as *Socrates* was at *Athens*; and as Christ and his Apostles were in the world: *Themistocles* likened himself to a great Fruit Tree, which Men run for shelter under in a storm, and when the storm is over they throw stones and cudgels at it, to beat down the fruit. Reckon *not on a reward from men, but from God*. By what is said you may perceive what are the great impediments of *doing good* to many, which must be overcome.

I. One, and the worst, is *Malignity*, which is an Enmity to Spiritual good: For who will promote that which he is against?

II. Another is unbelief of Gods Commands and Promises; when men take not themselves to be his Subject and Stewards, nor can take his promise for good security for their reward.

III. Another is the forementioned sin of *Selfishness*, which makes a mans *self* to be his chiefest love and care, and more to him than Christs interest, or the Church or Kingdom.

IV. Another is a false conceit that a man is so obliged to provide for his Children and Kindred, that all that he can get, how rich soever he be, must be left to make them rich, except some inconsiderable pittance.

V. Another is the great neglect of Parents to prepare their Children to be profitable to the Commonwealth, but only to live in prosperity to themselves. 1. Children should be taught as much as may be, to become persons of understanding, and such wisdom as may make them useful. 2. And especially to be truly Religious: For then they will be devoted to do good, in love and obedience to God. 3. They should be taught what it is to be members of Societies, and what duty they owe to Church and State, and how great a part of their duty lyeth in caring for the Common good, and how sinful and damnable it is to live only to themselves; and how much this *selfishness* is the sum  
of



of all iniquity. 4. Those Callings should be chosen for them which they are fittest for, and in which they may do most publick good.

VI. And a *timorous Cowardly disposition*, is a great hinderance to publick good : For such will be still for the self-saving way, and afraid of the dangers that attend the greatest duties : If they are called to Liberality, they will fear lest they should want themselves : In all costly or hazardous duty, there will still be a Lyon in their way. They cannot trust God, and no wonder then if they are not to be trusted themselves.

VII. Lastly, Sloth and Idleness are constant Enemies to well doing. There are two sorts especially guilty of this ; one and the better is some Religious people, who think that their business is only with God and their own hearts, and that if they could spend all their time in Meditation, Prayer and such like exercises, it would be the best kind of life on Earth : Among the Papists multitudes by this conceit turn Fryars and Nun's. Among us such spend all their time, in hearing Sermons, and in Reading, and Meditating and Prayer, and such like exercises of Religion towards God, if they are but rich enough to live without bodily labour : And the Example of *Mary* and *Martha*, they think will make this good.

I know that this is no common error. The wicked are of a far different mind. And I know no man can do too much to save his Soul : But we may do one sort of our work too much to the neglect of other parts. We have Souls in flesh, and both parts have their proper necessity and work : *Mary* did somewhat else than hear, tho she wisely preferred it in its season. And no one is made for himself alone : You feel that Religious exercises do you good : But what good is it that you do to others ? I confess a Monks Prayers for others is a good work : But God will have Praying and endeavouring go together, both for your selves and others. Bare Praying God to relieve the Poor and to teach your Children, and instruct the ignorant, will not excuse you from relieving, teaching or instructing them : Yea, and your own good will best come in by your fullest obedience to God : Do what he bids you, and he will take care of your Salvation.

vation : Your own way may seem best, but will not prove best : It will but cast you into Melancholy and disability at last ; *six days shalt thou labour, is more than a permission.* Its Saint Paul's Canon, *he that will not work ( if able ) let him not eat.* And it was King Solomons Mother who taught him the description of a virtuous Woman, *Prov. 31. She eateth not the bread of Idleness,* ver. 27. God will have mercy and obedience as better than Sacrifice. The Sentence in Judgment is, upon *doing good* to Christ in his members ; *Mat. 25.* When many that *heard much* and *Prophefied* shall be cast out, *Mat. 7. 21.* Doing good is the surest way of receiving good. The duties of the first, and second Table, must go together. He that is not *zealous* to do good as well as to get good, hath not the peculiar nature of Christs Flock, *Tyt. 2. 14.* And zeal will be diligent and not for sloth.

2. The other sort of the Idle are rich, ungodly, worldly persons, who live as if God did give them plenty, for nothing but to pamper their own flesh, and feed their own and others sensuality : They think that persons of wealth and honour may lawfully spend their time in idleness : That is, in *Sodoms* sin, *Ezek. 16. 49.* As if God expected least where he giveth most. How little Conscience do many Lords and Ladies make of an Idle hour or life ? when poor mens labour is such as tendeth to the Common good ; the rich by Luxury, Sacrifice to the flesh the fruits of other mens endeavours ; and instead of living in any profitable employment, devour that which thousands labour for.

It is not the toilsome drudgery of the vulgar, which we take to be all rich folks duty. But Idleness and unprofitableness is a sin in the richest : Any of them may find good work enough that's fit for them, if they be willing. Children, and Servants, and Friends, and Neighbours, and Tenants, have Souls and bodies which need their help. None can say, *God found us no work to do.* Or that *God gave them more time or wealth than they had profitable use for.* Little do they think what it will be ere long, to reckon for all their Time and Estates, and to be Judged according to their works. And their own flesh often payeth dear for its ease and pleasure, by those pains and diseases which  
God



God hath suited to their sins; and which usually shortens the Lives which they no better use; or snatch them away from that Time and Wealth, which they spent in preparing fuel for Hell, and food for the Worm that never dyeth.

V. But what is it that a man should do, that would do good to all or many? There are some Good Works which are of far greater tendency than others; to the good of many, some of them I will name to you.

I. Do as much good as you are able to mens bodies in order to the greater good of Souls. If nature be not supported, men are not capable of other good. We pray for our daily bread before pardon and spiritual blessings; not as if it were *better*, but that nature is supposed before grace, and we cannot be *Christians* if we be not *men*: God hath so placed the soul in the body, that good or evil shall make its entrance by the bodily senses to the Soul. This way God himself conveyeth many of his blessings, and this way he inflicteth his Corrections: Ministers that are able, and willing to be liberal, find by great experience, that kindness and bounty to mens bodies openeth their Ear to Counsel, and maketh them willing to hear instruction: Those in *France* that are now trying mens Religion in the Market, and are at work with Money in one hand and a Sword in the other, do understand this to be true. All men are sensible of pain or pleasure, good or evil to the flesh, before they are sensible what's necessary for their Souls. You must therefore speak on that side which can hear, and work upon the *feeling* part if you will do good.

Besides this, your Charity may remove many great impediments, and temptations: It is no easie thing to keep Heavenly thoughts upon your mind, and specially to delight in God, and keep the relish of his Law upon your hearts, while pinching wants are calling away your mind and disturbing it with troublesome passions: To suffer some hunger, and go in vile Apparel is not very difficult: But when there is a Family to provide for, a discontented Wife and Children to satisfy, Rents, and Debts, and Demands unpaid, it must be an excellent Christian that can live contentedly, and cast all his useles care on God, and keep up

the sense of his Love, and a delight in all his Service. Do your best to save the poor from such Temptations, as you would your selves be saved from them.

And when you give to the poor that are ignorant and ungodly, give them after it some Counsel for their Souls, or some good Book which is suited to their Cases.

II. If you would do good to many, set your selves to promote the practical knowledge of the great truths necessary to Salvation.

I. Goodness will never be enjoyed or practised without knowledge. Ignorance is darkness, the State of his Kingdom, who is the Prince of darkness, who by the works of darkness leadeth the blind World to utter darkness: God is the Father of Lights, and giveth wisdom to them that ask and seek it: He sent his Son to be the Light of the World: His Word and Ministers are subordinate Light: His Servants are all the Children of Light: Ignorance is virtually Errour, and errour the cause of sin and misery. And men are not born wise, but must be made wise by skilful diligent teaching: Parents should begin it: Ministers should second them: But alas! how many Millions are neglected by both? And how many neglect themselves when Ministers have done their best? Ignorance and errour are the common Road to wickedness, misery and hell.

2. But what can any others do for such? Two things I will remember you of. I. Set up such Schools as shall teach Children to read the Scriptures, and learn the Catechism, or Principles of Religion. Our departed Friend, Mr. *Thomas Gouge* did set us an excellent Pattern for *Wales*. I think we have Grammar Schools enough. It is not the knowledge of Tongues and Arts, and Curious Sciences which the common people want, but the right understanding of their Baptismal Covenant with God, and of the Creed, Lords Prayer, Decalogue and Church Communion. A poor honest man, or a good woman, will Teach Children thus much for a small stipend, better than they are taught it in most Grammar Schools; And I would none went to the Universities without the sound understanding of the Catechism: Yea, I would none came thence or into the Pulpit without it,

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2. When you have got them to read, give them good books, especially Bibles, and good Catechisms, and small practical books which press the fundamentals on their Consciences: Such books are good Catechisms: Many learn the words of the Creed, Lords Prayer, Commandments and Catechism, by rote, and never understand them, when a lively book that awakeneth their Consciences, bringeth them to sensible consideration, and to a true understanding of the same things, which before they could repeat without sense or favour. It is the Catechistical truths which most of our English Sermons press. And the lively pressing them maketh them pierce deeper than a Catechism.

If men that in life, or at death, give a stated revenue for good works, would settle the one half on a Catechizing English School, and the other half on some sutable good books, it may prove a very, great means of publick reformation. When a good book is in the House, if some despise it, others may read it, and when one Parish is provided, every years rent may extend the Charity to other Parishes, and it may spread over a whole Country in a little time. Most of the good that God hath done for me, for *knowledge* or *Conscience* hath been by sound and pious books.

III. A great means of publick good is the *right ordering of Families* all the week, but especially on the Lords day: Tho the Ministry be the usual means of Converting Heathens and Infidels, Christian Education by Parents, is the first means appointed by God for the holy principling of youth: Parents must teach them with unwearied diligence, lying down and rising up, *Deut. 6. 11*. And they that will expect Gods blessing, must use his appointed means. Nature teacheth men and brutes to provide for their off-spring with diligence and patience: And as Grace teacheth believers to expect far greater things for themselves and their Children, than this world affordeth, so it obligeth them to bear so much greater diligence to obtain it. An everlasting Kingdom deserveth more labour than a trade or full estate for the flesh. If all Parents did their parts to make their Children Sanctified Believers, as well as they expect the School-master should do his part to make them Scholars, and the Master do his

his part to teach them their Trades, we might hope that Ministers would find them fitter for Church work, and that Godliness would not be so rare, nor so many wicked Children break their Parent hearts. But of this I have spoken lately in my *Counsel to young men*.

Religion is never like to prosper if it be not made a Family work. If it be there made the chief business of the house, and done with reverent seriousness, and constancy, if Magistracy and Ministry should fail, yet families would propagate and preserve it. Begin with a reverent begging the help and blessing of God: then read his word and call upon his name: Speak serious words of Counsel to inferiours; spend the Lords day as much as may be in publick worship, and the rest in reading Godly books, and in singing Gods praise and calling on his Name: Put suitable books into the hands of Servants and Children to read when they have leisure: Encourage them in it with Love and rewards; and keep them out of the way of temptation: And then Gods blessing will dwell in your Families, and they will be as Churches of God. If any complain of negligent Ministers, or persecuting Magistrates, and will not do their own Family duties, which none forbids, they condemn themselves.

IV. If you would be publick blessings, and do good to many, do your best to procure a skilful, faithful Ministry in the Church.

1. Send no Son to the University, who doth not first shew these three qualifications, a capable natural wit and utterance, a love to serious practical Religion, a great desire to serve God in the Ministry, tho it should be in suffering from men. If they want any one of these, design them to some other Calling; devote not an undisposed Lad to the Ministry, in hope that God will make him better, but stay till he is better.

2. Seeing Pastors are here obtruded on the flock, it is a work of great importance for Religious Gentlemen to buy as many Advowsons or Presentations, as they can, that they may introduce the best that they can get.

God hath hitherto made use of the qualifications of the Ministers, as the special means for the welfare of his Church. The bare  
title



title and office is so far from sufficing without the skill and fidelity of the persons, that such have been the great corrupters and disturbers of the Church: When pious men have heaped up riches and honours on the Clergy, these have been baits for the worst men to become seekers, and make the sacred Ministry but a trade for wealth. And if carnal worldly men be Ministers, alas! what plagues may they be to the people and themselves? They will hate the Spiritual practice of doctrine which they Preach; when they have told men of a Heaven and Hell, and the necessity of a holy heart and life, as if they had been in jest; they will take those for hypocrites that believe them, and live accordingly: They will take the best of the flock for their Enemies, because they are Enemies to their hypocrisie and vice: Instead of imitating Saint *Paul Act. 20.* who taught them publickly and from House to House, day and night, with tears; they will turn the Ministry into Complement and formality, and think that by saying a cold unskilful Sermon, and by roteing over a few heartless words, they have laudably performed their part. They will take those for their best hearers who will most honour them and best pay them, tho never so ignorant and ungodly; and their spleen will swell against the best, and most Religious people, because they dislike their unfaithful lives and Ministration. If Religion should be in publick danger, these will be the *Judas'es* that will sell it for gain. They will do any thing rather than suffer much. They are Ministers of the world, and not of Christ: Readier to make Crosses for others than to bear the Cross of Christ: For it is Gain that is their Godliness: And when their treachery is seen and hated, they will hate the haters of it: And the studies of Malignant men will be their Laboratories, and the Pulpits the place where the sublimate and essence of malice must be vended: How effectually will Satans work be done when it is performed in the formalities of the Sacred Ministry, and in the name of Christ? O what hath the Church suffered by a worldly graceless Ministry these thousand years and more; and what doth it yet suffer by them in East and West!

But on the other side, a skilful faithful Minister, will Preach sound Doctrine, and worship God with serious devotion, and live

live to Christ, and the Churches good. He will speak the word of truth and life, with truth and liveliness ; As one that believeth what he saith, and feeleth the power of it on his heart : Tho he must have Food and Rayment as other men, it is the saving and edifying of Souls, which is his work ; to which he bendeth all his studies ; for which he prayeth and longeth, and in which he rejoiceth ; and to which all his worldly interest, not only giveth place, but is made to serve. He will think no price, no pains or suffering too dear, so that the Souls of men be saved ; this is the riches and preferment which he desireth : He hath nothing too good or too dear for Christ, or for the meanest of his Servants when Christ requireth it. He is willing to spend and be spent for their sakes : It is *them* and not *theirs* that he desireth. He feareth the unbelief and hard heartedness of his hearers, and lest they should reject their own Salvation, more than all the slanders or persecutions of the Enemies. In a word ; his heart, his study, his life and business is to do all the good he can ; And they that under such a Ministry remain impenitent and hardened in sin, are the most hopeless, miserable people in the world.

V. And it greatly conduceth to publick good, to keep up true order and Christian discipline in the particular Churches : Tho Popish Church-Tyrants have turned the Church Keyes into a Military Reigning, or revenging Sword, yet Christ did not in vain commit them into his Ministers hands. Religion seldom prospereth well, where the Church is no inclosure, but a Common ; where all sorts undistinguished meet. Where, as the people know not who shall be made their Pastors, but must trust their Souls to the care of any that a Patron chooseth ; so the Pastor knoweth not who are his Communicating flock, till he sees them come to the Lords Table, no, nor when he seeth them. When it goeth for a sufficient excuse to the Pastors if the rabble of wicked men Communicate, or pass for his Church-members, tho they Communicate not, if he can but say, I knew them not to be wicked ; (and how should he, when he knew them not at all ?) And that none accused them, when they are meer strangers to each other. In Christ Jesus neither circumcision  
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nor uncircumcision availeth any thing, but a New Creature, and Faith that worketh by love. And if Christ made his Servants no better than the world, who would believe, that he is the Saviour of the World? There will be some Tares in Christs field, till his judgement cast them out for ever. But if it be not a Society professing Holiness, and disowning Unholiness, and making a difference between the clean and the unclean, him that sweareth and him that feareth an Oath, him that serveth God and him that serveth him not; Christ will disown them as workers of iniquity, tho they had eat and drunk with him, and done Miracles in his name, *Mat. 7.* Much more if it be a Society where Godliness is despised, and the most Godly excommunicated, if they differ but in a formality or ceremony from *Diotrephes*; and the wicked rabble tolerated and cherished in reviling serious godliness, on pretence of opposing such Dissenters. Christ will not own that Pastor nor Society, which owneth not Conscience and serious Piety.

If the Pastors set up their Wills and Traditions before the Laws and Will of Christ, and call out, *who is on our side*, instead of *who is on Christs side*, and fall out with the Sheep and worry and scatter them, and cherish the Goates, and tolerate the Wolves, woe to those Shepheards when Christ shall judge them: I wonder not if such incline to infidelity, tho they live by the name and image of Christianity; and if they be loath to believe that there will such a day of judgement be, which they have so much cause to fear.

But the prudent loving guidance of faithful Pastors is so necessary to the Church, that without it there will be envy and strife, confusion and every evil work: and a headless multitude, tho otherwise well meaning pious people, will be all wise, and all Teachers, till they have no wise Teachers left, and will crumble all into dissolution, or into shameful Sects: *St. Paul* told us of two games that Satan hath to play, *Acts 20.* One by *grievous Wolves*, that *shall devour the Flock* (tho in Sheeps cloathing, yet known by their bloody jawes.) The other by *Men from among your selves, who shall speak perverse things, to draw Disciples after them.*

VI. If you would promote the good of all or many, promote

the Love and Concord of all that deserve to be called Christians.

To which end you must 1. Know who those are, and 2. Skillfully and faithfully endeavour it.

1. Far be it from any Christian to think that Christ hath not so much as told us what Christianity is, and who they be that we must take for Christians, when he hath commanded them all so earnestly to love each other. *Is not Baptism our Christening? Every one that hath entred into that Covenant with Christ, and understandingly and seriously professeth to stand to it, and is not proved by inconsistent words or deeds to nullifie that profession, is to be taken for a Christian, and used in love and Communion as such.*

Consider of these words, and consider whether all Churches have walked by this Rule, and whether swerving from it have not been the cause of corruption and confusion.

He is a Christian fit for our Communion, who is baptized in infancy, and owneth it solemnly at age. And so is he that was not baptized, 'til he himself beleived.

He is a Christian that beleiveth Christ to be true God and true Man in one Person, and trusteth him as our only Redeemer by his Merits and Passion, and our Mediator in the Heavens, and obeyeth him as our Soveragin Lord, for pardon, for his Spirit and for Salvation. And as a Christian this man is to be loved and used, tho he have not so much skill in Metaphysicks, as to know whether it be a proper speech to call *Mary the Mother of God*, or that *one of the Trinity was crucified*, or to know in what sense *Christs Natures* might be called *One or Two*, and in what sense he might be said to have *One Will or Two Wills, One Operation or Two*: And know not whether the *tria Capitula* were to be condemned; yea tho he could not define, or clearly tell what *Hypostasis, persona*, yea, or *substantia* signifieth in God; nor tell whether *God of Gods* be a proper Speech.

This Man is a Christian, tho he know not whether Patriarchal, and Metropolitcal, and Diocesane Church formes, be according to the Will of Christ or against it; and whether symbolical signs in the Worship of God, may lawfully be devised and imposed by Men, and whether some doubtful words in Oaths and Subscriptions of Mens imposing, being unnecessary, be lawful, and how far



far he may by them incur the guilt of perjury or deliberate lying: And tho he think that a Minister may preach and pray in fit words of his own, tho he read not a Sermon or prayer written for him by others, who think that no words but theirs should be offered to God or Man.

2. If Christs description of a Christian be forsaken, and meer Christianity seem not a sufficient qualification for our Love and Concord, men will never know where to rest; nor ever agree in any ones determination (but Christs:) All men that can get power will be making their own Wills the Rule and Law, and others will not think of them as they do; and the variety of fallible mutable Church Laws, and terms of Concord will be the Engine of perpetual discord; (as *Ulpian* told honest *Alexander Severus* the Laws would be, which he thought to have made for sober Concord in fashions of Apparel,) Those that are united to Christ by faith, and have his sanctifying Spirit, and are justified by him, and shall dwell with him in Heaven, are certainly Christians, and such as Christ hath commanded us to love as our selves. And seeing that it is his Livery by which his Disciples must be known by *loving one another*, and the false Prophets be known by the fruits of their hurtfulness, as Wolves, Thornes and Thistles, I must profess, tho Order and Government have been so amiable to me, as to tempt me to favourable thoughts of some *Roman* power in the Church, I am utterly unreconcilable to it, when I see that the very complexion of that Hierarchy is *malice* and *bloodiness* against Men most seriously and humbly pious, that dare not obey them in their sinful usurpations, and that their cause is maintained, by *belying, hating* and *Murdering true Christians*.

And on the other side, too many make Laws of Love and Communion to themselves, and confine Christs Church with their little various and perhaps erroneous Sects. And all others they Love with pity, but only those of their Cabin and singular opinions, they love with complacency and communion; those that condemn such as Christ justifieth, and say that Christians are not his, are near of kin to one another, tho one sort shew it by *Persecution*, and the other but by *Excommunication* or *Schismatical*

*cal separation.* We are all one in Christ Jesus *Gal. 4.28.* And therefore I advise all Christians to hate the causes and ways of *hatred*, and Love all the causes and means of Love. Frown on them that so extol their singular sentiments, as to backbite others, and speak evil of what they understand not: Especially such as the Pamphleters of this Age, whose design is weekly and daily to fight against Christian Love, and to stir up all men to the utmost of their power, to think odiously of one another, and plainly to stir up a thirst after blood: Never did Satan Write by the hand of man, if he do it not by such as these: The Lord of Love and Mercy rebuke them.

And take heed of them that can find enough in the best that are against their way, to prove them dishonest, if not intolerable; and can see the Mote of a Ceremony, or Nonconformity to a Ceremony, in their Brothers Eye, and not the Beam of Malice or Cruelty in their own. Take heed of those that are either for confounding Toleration of all, or for dissipating cruelty on pretence of Unity.

That Land or Church shall never truly prosper, where these three sorts are not well distinguished: 1. The Approved that are to be encouraged: 2. The *Tolerable* that are to be patiently and lovingly endured: 3. The Intolerable that are to be restrained. They may as well confound Men, and Beasts, Wise Men and Mad Men, Adult and Infants, as confound these three sorts, in reference to Religion.

I add this Note to prevent Objections, that tho meekness and gentleness promote peace, yet to speak sharply and hatefully of hatred, unpeaceableness and cruelty, and all that tends to destroy Love, is an act of Love, and not of an uncharitable, unpeaceable man.

VII. If you love the common good of *England*, do your best to keep up sound and serious Religion in the publick Parish Churches and be not guilty of any thing that shall bring the chief interest of Religion, into private Assemblies of men only tolerated, if you can avoid it.

Indeed in a time of Plagues Epidemical infection, tolerated Churches may be the best preservatives of Religion, as it was in  
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the first 300 years, and in the Arrians Reign, and under Popery : But where sound and serious Religion is owned by the Magistrate, tolerated Churches are but as Hospitals for the sick, and must not be the receptacle of all the healthful. And doubtless, if the Papists can but get the Protestant interest once into prohibited or tolerated Conventicles (as they will call them) they have more than half overcome it, and will not doubt to use it next as they do in *France*, and by one turn more to cast it out. The countenance of Authority will go far with the Vulgar, against all the scruples that men of Conscience stick at, and they will mostly go to the allowed Churches, whoever is there. Let us therefore lose no possession that we can justly get, nor be guilty of disgracing the honest Conformists, but do all we can to keep up their Reputation, for the good of Souls : They see not matters of difference through the same Glass that we do. They think us unwarrantably scrupulous. We think the matter of their Sin to be very great : But we know that before God the degree of guilt, is much according to the degree of mens negligence or unwillingness to know the Truth, or to obey it : And prejudice, education, and converse maketh great difference on mens apprehensions : Charity must not reconcile us to sin, but there is no end of uncharitable censuring each other.

It hath made me admire to hear some mens words against *Comprehension*, as they call it, that they would not have Rulers, revoke that which they judge to be heynous sin in their impositions, unless they will revoke all that they think unlawful, lest it should strengthen the Parish Churches, and weaken the tolerated or suffering part : I will not here open the sin of this policy as it deserves ; But I wish them to Read a small book called, *The whole Duty of Nations* (said to be Mr. *Thomas Beverleys*.)

VIII. If you love the common good, take heed lest any injuries tempt you into sedition or unlawful Wars ; No man, that never tried them, can easily believe what an Enemy Wars and Tumults are to Religion, and to common honesty and sobriety. Men are therefore so serious about their Lives and Bodily safety that they have no room or time for serious Worshipping of God ; The Lords day is by necessity made a common day ; And all  
men,

mens Goods are almost common to the will of Soldiers; Either Power seems to authorize them, or necessity to allow them, to use the Goods of others as their own; as if they were incapable of doing wrong: It is their honour that can kill most: and how little place there is for Love it is easie to conceive.

I doubt not but it is lawful to fight for our King or Country in a good Cause. As Nature giveth all private men a right of private self-defence (and no more), so the same Law of Nature, which is Gods Law, giveth all Nations a Right of publick self-defence, against its publick enemies; that is, against any that by his *Religion*, or his own profession bindeth himself to destroy that Nation if he can, or by open arms, seeketh no less than their destruction: But as few calamities are worse to a Land than War, so much is to be endured to prevent it. It is like a red hot Iron, which Fools lay hold on, thinking it is cold, till it fetch off skin and flesh to the bones, and perhaps set the house on fire. If your Cause be bad, God will not be for you: and he that so taketh the Sword shall perish with the Sword; and if you bite and devour one another, you shall be devoured one of another. And alas thousands of the innocent usually perish or are ruined in the flames, which furious men do kindle: No doubt as suffering a Prison, so venturing in War is a duty when God calls you to it; But in its self a Prison is a far more desiriable sort of suffering than a War. Therefore between the danger of the miseries of an unlawful War, and the danger of betraying our King or Kingdom, for want of necessary defence, how cautelous should all sober Christians be?

IX. If you would promote the common good, do your best to procure wise and faithful Rulers.

*Quest.* What can private men do in this?

*Ans.* 1. In Cases where they have *choosing Voices*, they ought to prefer the best with greatest resolution, and not for slothfulness to omit their part, nor for worldly interest or the fear of men betray their Country, as ever they would escape the punishment of the perfidious. Wo to that *Judas* that sells his Country and Conscience for any bribe, or by self-saving fear.

2. In other Cases where you have no *Choosing Vote* with men,



men, you have a praying Voice with God : Pray for Kings and all in Authority, that we may live a quiet and peaceable life, in all godliness and honesty. God hath commanded no duty in vain : Do it earnestly and constantly, and hope for a good issue from God : Do it not selfishly that you may have prosperity or preferment by them, but sincerely for their own and the Common good : God is the Fountain of power, the absolute Sovereign of all the world. Men are but his Provincial officers, none claimeth an universal Government of the world, but one that pretendeth to be Christs Vicar General, and none believe his claim but blinded men. There is no power but of and under God, who hath made Rulers his Ministers for our good, to be a praise to them that do well, and a terrour to evil doers; that they that will not be moved with the hopes of Gods future rewards, and the fears of his punishments, may be moved by that which is near them within the reach of sense. And all men regard their bodies, tho only believers are ruled by the everlasting interest of their Souls.

Therefore pray hard for Kings and Magistrates. For if they be good they are exceeding great blessings to the world. They will remember that their power is for God and the Common Good, and that to God they must give a strict account : They will take Gods Law for the only Universal Law to the world, and conform their own as By-Laws to it. They will take their own interest to consist in pleasing God and promoting the Gospel and Kingdom of Christ; and the piety and saving of Mens Souls. They will be Examples of serious Godliness, of Justice and sobriety, trustiness and temperance and Chastity to their subjects; in their eyes a vile person will be contemned, but they will honour those that fear the Lord, *Psal. 15. 4.* They will Love those most that Love Christ best, and most diligently obey him, and tenderly fear to sin against him : Those please them best that please God best, and are most useful to the common good : They will set their hearts on the peoples welfare, and are watching for all, while all securely live under their vigilancy. They will cherish all that Christ cherisheth, and specially the faithful Pastors of the Churches, that seek not the world, but

but the welfare of the flocks: When some are saying, *In this Mountain we must worship God*, and some *at Jerusalem*, they will teach them all to worship God in Spirit and truth: When Pastors and people grow pievish and quarrelsome for their several interests, opinions and wills, a *Constantine* will cast all their Libels into the fire, and rebuke the unpeaceable, and restraine the violent, and teach them to forgive and love each other, and will be the great Justice of Peace to all the Churches in the Land, and pare their nailes that would tear and scratch their Brethren: He will Countenance the sound and peaceable, and tolerate all the tolerable; but will tie the hands of strikers, and the tongues of revilers: He will contrive the healing of exasperated minds, and take away the occasions of division, and rebuke them that call for fire from Heaven, or for the Sword to do that which belongeth to the word, or to execute their pride and wrath: Godliness will have all the encouragement they can give it, and innocency a full defence: Malignity and Persecution and Perjury, and unpeaceable revenge, will be hateful where they rule; and they had rather men feared sin too much than too little; and would have all men prefer the Law and honour of God to theirs; where the Righteous bear rule, the people rejoyce. The wisdom, piety, and impartiality of their Governours suppresseth prophaneness, oppression, and contention, and keepeth men in the way of love and peace; and as the welfare of all is the care of such a Ruler above his own pleasure, wealth, or will, so he will have the hearts, and hands, and wealth of all with readiness to serve him: No wonder if such are called Nursing Fathers, and the light of our eyes, and the breath of our Nostrils, and the shadow of a rock in a weary Land. As they bear the Image of Gods Supereminency, and doubly honour him, they are doubly honoured by him; so that the names of pious Princes shew not only the sense of Mankind, but the special providence of God in making the memory of the Just to be blessed: And as they could not indure to see in their days, ungodliness triumph, or serious godliness made a scorn, or Conscience and fear of sinning made a disgrace, or the Gospel hindred and faithful Ministers forbid to preach it; so God will not suffer their

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Consciences to want the sense of his Love, nor their departing Souls to fail of their everlasting hopes, nor their memories to be clouded by obscurity or reproach. Even among Heathens; What a name have those Emperours left behind them, who lived in justice, charity, and all virtue, and wholly studied the good of all? What a wonder is it that *M. Antonine* should be so extolled by so many Writers, and not one of them all, that I remember, speak one word of evil of him; save that a small and short persecution of the Christians was made by some in his time, till he restrained it? And all the people almost deified him, and would have perpetuated his Line and Name in the Throne, but that the horrid wickedness of his Posterity forced them to a change. What a name hath excellent *Alexander Severus* left behind him? And what a blessing have wise and godly and peacemaking Christian Princes been in divers ages to the world?

And both the inferiour Magistrates and the Clergy usually much conform themselves, at least in outward behaviour to their example: For they will choose men of wisdom, Conscience and Justice under them, to judge and govern. The Bishops and Pastors which they choose, will be able, Godly, laborious men; not seekers of worldly wealth and Honour; not envious silencers of faithful Preachers, nor jealous hinderers of Religious duties, nor flattering man-pleasers, nor such as Lord it over Gods heritage; but such as rule not by constraint, but willingly, as Examples of Love and piety to the flock. Pray hard therefore for Kings, and all in Authority, and honour all such, as unspeakable blessings for the good of all.

But on the contrary, wicked Rulers will be Satans Captains against Jesus Christ, and Mens Sanctification and Salvation. They will be Wolves in the place of Shepherds, and will study to destroy the best of the people, and to root out all serious Godliness, and Justice: Conscience and fearing sin will be to them a suspected, yea a hated thing: If any abuse it, it serves them for a pretence against it. They take the peoples welfare and their own interest to be enemies, and presently look on these whom they should rule and cherish, as the adversaries whom they must tread down: They will purposely make Edicts and

Laws that are contrary to Gods Law, that they may have advantage to persecute the faithful, and to destroy them as disobedient: They will study to conquer Conscience and obedience to God, lest his Authority should be regarded above theirs; and Christ is used by them as if he were a Usurper, and not their Sovereign, but were again to be taken for an enemy to *Cæsar*; and their hatred to true Ministers will be such as *Pauls* accusers intimate, who said, he Preached *another King, one Jesus*: Wicked Rulers will be the Capital Enemies to all that will be enemies to wickedness, and resolved to please God and save their Souls: They will not be obeyed under God, but before him; nor served by the faithful Servants of Christ; nor pleased, but at the rate of mens damnation by displeasing God. All men love their like. The worst men, if flatterers, will seem the best to them, and the best the worst and most intolerable. And Church and State is like to be Written by their Copy. O what dreadful Plagues, have wicked Rulers been to the world, and what a dismal case do they continue the Earth in to this day! Not but that People, and especially Priests, do contribute hereto: But the chief Authors are men in greatest power. Five parts of six of the World at this day are Heathens and Infidels: And what's the Cause? Rulers will not suffer the Gospel to be Preached to them. The Eastern Christians were all torn in pieces by the wickedness and contention of the Governours of the State and Church; banishing and murdering one another; so that when the Turks invaded them, the promise of Liberty to exercise their Religion tempted them to make the less resistance, thinking they could not be much worse than before: But the Vulgar are so apt to follow the Rulers, that ever since, the most of the Easterns are apostatized from Christ, and turned to Mahometanism; And tho in those Countries where the Turk alloweth the Christian people to have Governours of their own, Religion somewhat prospereth, yet where that priviledge is denied them, and Turks only are their Rulers, it withereth away and comes to almost nothing.

And what keepeth out Reformation, that is, the Primitive simple Christianity, from the Popish Countries that have Religion corrupted by humane superfluities, but the seduction of Priests and the



the Tyranny of Rulers, that will not endure the Preaching of the Gospel, and the opening of the Scriptures to the people in a known Tongue? How much holy blood have Roman and Spanish Inquisitors, and French and Irish Murderers, and most other Popish Rulers to Answer for? Even *Walsh* the Papist in his Irish History tells us all, out of *Ketin* and others, how commonly in Ages they lived there in the Sin of bloody Wars and Murders, yea, even when they professed greatest holiness. Wicked Rulers are as the Pikes in the Pond, which live by devouring all about them. It is Satans main design in the world to corrupt Gods two great Ordinances of Magistracy and Ministry, and turn them both against Christs Kingdom, and to destroy Christians in Christs Name; Oh therefore! pray hard that all Christian Nations may have good Rulers, and be very thankful to God for such.

X. And if you would be instruments of publick Good, know what are *publick sins* and *dangers*, that you may do *your part* against them; and joyn not with any that will *promise never to endeavour any reforming alteration*, The chiefest are *Ignorance, Pride, and Self-willedness* in Teachers and People, *malignant enmity* to goodness, impatience with the infirmities of good men; judging of persons and things by self-interest, covetousness, sensuality, and taking Christianity but as the Religion of the Land, without diligent Study to be rooted in the Truth. And the scandals of Hypocrites and tempted Christians, hardening the enemies, especially by divisions and publick temerities and miscarriages, is not the least.

XI. I would also in order to publick good, perswade serious Christians to be more zealous in Communication with their Neighbours, and live not over-strangely to others, and say not as *Cain*, Am I my Brothers keeper? Be kind and loving to all about you, and live not as unknown men to them; nor alienate them by sourness, contempt or needless singularity; But become all things lawful to all men to save some; Lend them good books, and draw them to hear Gods faithful Ministers: Perswade them to pray in their Families, even with a Form or Book, till they need it not.

XII. Lastly, if you would do good, be such as you would have

have others be, and teach them by Examples, of Piety, Charity, Patience, Self-denial, Forbearing and Forgiving; And not by meer words contradicted by your lives. These are the materials by which you must do good to all.

VI. What now remaineth, but that we all set our selves to such a fruitful Course of life? I greatly rejoyce in the Grace of God, which I daily see in many such of my familiar acquaintance: who study to do good to all, and to live in Love and Peace, and Holiness, by example and by self-denial and constant Charity, using Christs Talents to their Masters ends, for the temporal and eternal good of many. But alas! too many live as if it were enough to do no harm, and say as the slothful Servant, here is thy Talent which I hid.

And some there be that in a blind jealousie of the Doctrine of Justification (not understanding what the Word Justification signifieth) Cry down even the words of *James*, as if they were unreconcilable with *Pauls*, and can scarce bear him that saith as Christ, Mat. 12. *By thy words thou shalt be Justified, and by thy words thou shalt be Condemned*; As if they had never read, *well done good and faithful Servant, &c. for I was an hungry and ye fed me, &c.* Nor Heb. 5. 9. *He is the Author of eternal Salvation to all them that obey him*; or Heb. 13. *With such Sacrifice God is well pleased, or he that doth righteousness is righteous, or that we shall be judged according to our works, or Rev. 22. 14. Blessed are they that do his Commandments that they may have right to the tree of Life, and may enter in by the Gates into the City: Or Gal. 6. What a man soweth that shall he reap: He that soweth to the Spirit, of the Spirit shall reap Everlasting Life: With many such.*

No man well in his Wits can think that any thing we do can merits of God in commutative justice, as if he received any thing from us: This were even to deny God to be God. But are we not under a law of Grace, and doth not that Law command us obedience and the improvement of our Talents in doing good? And shall we not be judged by that Law? And what is Judging but Justifying or Condemning? No works of ours can stand the tryal, by the Law of Innocency or Works, but only the per-



perfect righteousness of Christ : But he that is accused of *final impenitency, Infidelity, Hypocrisie or unholyness*, if truly accused, shall never be justified ; and if *falsely*, must be justified against that charge by somewhat besides what is done out of him by Jesus Christ.

It is an easier thing to be zealous for an opinion (which is sound or supposed such) about *works and grace*, than to be *zealous of good works*, or zealously desirous of grace. How sad use did Satan make of mens zeal for *Orthodox words*, when the *Nestorian, Eutychian and Monothelite* Controversies were in agitation ? He went for a hollow hearted Neuter, that did not hereticate one side or other : And I would that factious ignorant zeal were not still alive in the Churches. How many have we heard on one side, reviling *Lutherans, Calvinists, Arminians, Episcopal, Presbyterians, Independents, &c.* To render them odious that never understand the true state of the difference ? And how fiercely do some Papists and others cry down *Solifidians*, and perswade men that we are Enemies to good works, or think that they are not necessary to Salvation (because some rashly maintained, that in a faction against *George Major* long ago) or at least that they are no further necessary, but as signs to prove that which God knoweth without them ? And on the other side how many make themselves and others believe that the true expositors of Saint *James's* words are almost Papists, and teach men dangerously to trust to works for their Justification, while they understand not what either of the Apostles mean by *Justification, Faith or Works*. Many so carefully avoid *trusting* to good works, that they have none or few to trust to. No doubt, nothing of man must be trusted to for the least part that belongs to Christ : But all *duty and means* must be both used and trusted for its own part.

Consider well these following motives, and you will see why all Christians must be *zealous* of doing all the good they can.

1. It rendreth a man *likest to God*, to be good, and to do good : On which account Christ requireth it even towards our enemies, *Mat. 5.* That we may be *perfect as our Heavenly Father is perfect, who doth good even to the unjust* : And he that is *likest God* is the *best man*, most holy and most happy, and shall have most Communion with God.

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2. And when Christ came down in flesh to call man home by making God better known to the world, he revealeth him in his *attractive goodness*, and that was by his own *beneficence* to Man: He came to do the greatest good; to be the Saviour of the world, and to reconcile revolted man to God, and all his life, yea his death and his Heavenly intercession, is doing good to those that were Gods Enemies. And to learn of Christ, and imitate his example, is to be his true Disciples. And what else do his Laws Command us? They are all holy, just and good; and *our goodness* is to *love them* and *obey them*. By keeping these we must shew that we are his Disciples. When he tells you who you must do good to in the instance of the *Samaritan*, he addeth, *go thou and do likewise*, *Joh. 15*. He largely tells us of what importance it is for every branch that is planted into him, to bring forth fruit.

3. It is much of the end of all the Sanctifying operations of the holy Spirit. *Grace* is given us to *use*. Even *natural powers* are given us for *action*. What the better were man for a Tongue, or hands or feet, if he should never use them? Life is a principle of action. It were as good have no Life, as not to use it: And why doth God *make men good*, but that they may *do good*, even in their duty to God, themselves, and one another?

4. It is Gods great mercy to mankind that he *will use us* all in *doing good to one another*; And its a great part of his wise Government of the world, that in *societies* men should be tyed to it, by the sense of every particular mans necessity; And it is a great honor to those that he maketh his Almoners, or Servants to convey his gifts to others; God bids you give nothing but what *is his*, and no otherwise your own than as his Stewards. Its *his bounty* and *your service* or Stewardship which is to be exercised. He could have done good to all men by himself alone, without you or any other, if he would: But he will honour his Servants to be the Messengers of his bounty. You best please him when you readily receive his gifts your selves, and most fully Communicate them to others: To *do good* is to receive good: And yet he will reward such for *doing and receiv-*



5. Self-love therefore should perswade men to do good to all. You are not the least gainers by it your selves. If you can trust Christ, sure you will think this profitable Usury: Is not a Cup of cold Water well paid for, when Christ performs his promise? And is it not a gainful loss, which is rewarded in this Life an hundred fold, and in the world to Come with Life Eternal?

Those that live in the fullest exercise of Love, and doing good, are usually most loved, and many are ready to do good to them. And this Exercise encreaseth all fruitful Graces. And there is a *present delight* in doing good, which is it self a great reward. The *Love of others* makes it delightful to us: And the *pleasing of God*, and the imitation of Christ, and the Testimony of Conscience make it delightful. An honest Physitian is far gladder to save mens lives or health, than to get their Money. And an honest Soldier is gladder to save his Country than to get his pay. Every honest Minister of Christ, is far gladder to win Souls than to get Money or Preferment. The believing giver hath more pleasure than the receiver; And this without any conceit of commutative meriting of God, or any false trust to works for Justification.

6. *Stewards* must give *account* of all: What would you wish were the matter of your true account, if death or judgment were to morrow? Would you not wish you had done all the good you could? Do you believe that all shall be Judged according to their Works? Did you ever well study that great prediction of Christ? *Matth. 25.*

And it is some part of a reward on Earth that men that do much good, especially that to whole Nations, are usually honoured by Posterity, however they be rewarded by the present Age.

7. Every true Christian is absolutely devoted to do good. What else is it to be devoted to God our Creator and Redeemer? What live we for, or what should we desire to live for, but to do good?

II. But this Exhortation is especially applicable to them that have special *opportunity*.

I. Magistrates are the Capitals in the Societies and Publick Affairs

fairs of mankind. They are placed highest that they may have an universal influence. Tho it be too high a word to call them Gods, or Gods Vice-gerents (unless *secundum quid*) yet they are his Officers and Regent Ministers; but it's for the *common good*. In them God shews what Order can do in the Government of the World: As the placing of the same figure before many, doth accordingly advance its value in signification, so it is a wonder to Note, what the *Place of one man* signifieth at the Head of an Army, of a City, of a Kingdom. They are appointed by God to govern men in a just subordination to Gods Government, and no otherwise. To promote obedience to Gods Laws by theirs, and by their Judgment and Execution to give men a foretaste, what they may at last expect from God. And by their Rewards and Punishments to foretel men whom God will Reward and Punish: And by their own Examples to shew the Subjects, how temperately, and soberly, and godly, God would have them live. Atheists can see and fear a Magistrate, that fear not God, because they know him not.

They that prefer those as the most worthy of honour, whom God abhorreth for their wickedness, and hate and oppress those whom God will honour, do shew themselves Enemies to him that giveth them all their power: And they that by countenance or practice do teach men to despise the fear of God, and to make light of Drunkenness, Whoredom, Lying, Perjury and such like odious Crimes, do in a sort blaspheme God himself, as if he who exalted them were a lover of Sin, and a hater of his own Laws and Service. There are few Rulers that are unwilling of *Power*, or to be accounted *Great*: And do they not know that its a *Power* to do *Good*, that God hath given them? And that *Obligation* to do it, is as essential to their Office as *Authority*? And that they who govern as the Officers of God, and pretend to be liker him in Greatness, than their Subjects, must also be liker to him in *Wisdom* and *Goodness*?

Wo to that man who abuseth and oppresseth the Just and Faithful in the Name of God, and by pretence of Authority from him to do it. Wo to him that in Gods Name, and as by his Authority countenanceth the wicked whom God abhorreth, and  
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under Christs banner fighteth against him. As Christ saith of the *Offensive*: *It were good for that man, that he had never been born,* Prov. 24. 24. *He that saith to the wicked, thou art righteous, him shall the people Curse; Nations shall abhor him,* Prov. 17. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*

God looketh for great service from great men: Great Trust and Talents must have great account: A Prince, a Lord, a Ruler, must do much more good, in promoting Piety, Conscience, Vertue, than the best inferiors; To whom men give much, from them they expect the more. It greatly concerneth such men seriously to ask their Conscience, can I do no more to encourage Godliness, Conscience and Justice, and to disgrace Malignity, brutish sensuality, and fleshly lusts, than I have done? O when they must hear, *give account of thy Stewardship*, thou shalt be no longer Steward, little think many Rulers what an account it is that will be required of them! O what a deal of good may the Rulers of the earth, do if instead of overminding their partial Interests, and serving the desires of the flesh, they did but set themselves with study and resolution to promote the common good, by disgraceing sin, and encouraging *Wisdom, Piety and Peace*! And where this is not sincerely done, as surely as there is a righteous God and a future Judgment, they shall pay for their omisive treachery. And if Satan do prevail to set his own Captains over the Armies of the Lord, to betray them to perdition, they shall be deepest in misery as they were in guilt. One would think the great delight that is to be found in doing good to all, should much more draw men to desire Authority and greatness, than either riches, or voluptuousness, or a dominerer desire that all men should fulfil their Wills.

II. The Ministers of Christ also have the next opportunity to do good to many: And it is a debt which by many and great obligations they owe to Christ and men. But it will not be done without labour and condescension and unwearied patience. It is undertaken by all that are ordained to this office, but O that it were performed faithfully by all! What a doleful life would the perfidious Soul-betrayers live, if they knew what a guilt they

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have to answer for? Even the contempt of the peoples Souls, and of the blood of Christ that purchased them? O hear that vehement adjuration, 2 Tim. 4. 1, 2. *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and Kingdom, Preach the word: Be instant, in season and out of season; reprove, rebuke, exhort with all long suffering and Doctrine. Speak with holy studied skill; speak with Love and melting Pity: Speak with importunity: Take no denial: Speak as Saint Paul, Act. 20. Publickly and from house to house: Speak before you are silenced in the dust: Speak before death have taken away your hearers. It is for Souls, it is for Christ, it is for your Selves too: While you have opportunity, do good to all. But of this, I have formerly said more in my Reformed Pastor.*

III. And let all men take their common and special opportunities to do good: Time will not stay; your Selves, your Wives, your Children, your Servants, your Neighbours are posting to another world: Speak now what you would have them hear: Do them now all the good you can. It must be now or never. There is no returning from the dead to warn them: O Live not as those Infidels, who think it enough to do no harm, and to serve their carnal minds with pleasure, as born for nothing, but a decent and delightful Life on Earth. You are all in the Vineyard or Harvest of the Lord: work while it is day: the night is at hand when none can work: Woe to the slothful treacherous Hypocrite when the Judgment cometh.

Stay not till you are intreated to do good: Study it, and seek it. Give while there are men that need, and while you have it, especially to the Household of Faith. Fire and Thieves may deprive you of it. At the furthest death will quickly do it. Happy are they that know their day, and trusting in Christ do study to serve him in doing good to all.

And the Doctrine in hand doth further teach us some conspectories which all do not well consider.

I. That living chiefly to the flesh in worldly prosperity, and dropping now and then some small good on the by, to quiet Conscience, is the property of an Hypocrite. But to sound Christi-  
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ans, fruitfulness in doing good is the very trade of their lives, of which they are zealous, and which they daily study.

II. That all Christians should be very careful to avoid the doing publick hurt: It woundeth Conscience to be guilty of wronging of any one man: We find it in dying men, that cannot die in peace till they have confessed wrongs and made satisfaction, and ask forgiveness. And who knoweth, but the many Apparitions that have certainly been on such occasions, may be done by miserable Souls, to seek some ease of the torment of their own Consciences? But to *hurt many*, even whole Parishes, Cities, Churches, Kingdoms, how much more grievous will it prove? And yet alas! how quickly may it be done, and how ordinarily is it done? What grievous mischief may even well meaning men do, by one mistaken practice or rash act? by the fierce promoting of one error? By letting loose one passion, or carnal affection? By venturing once on secret sin: Yea, by one rash sinful word? How much more if they are drawn and set in an unlawful interest and way? And little know we when a spark is kindled how it will end? Or how many wayes Satan hath to improve it? And one hurtful action, or unwarrantable way, may blast a-bundance of excellent endowments, and make such a grievous damage to the Church, who else might have been an eminent blessing. And if good men may do so much hurt, what have the Enemies of godliness to answer for, who by wordliness and malignity, are Corrupters, dividers and destroyers?

III. The Text plainly intimateth that it is a great Crime in them, that instead of doing good while they have opportunity, think it enough to leave it by *Will* to their Executors to do it. When they have lived to the flesh, and cannot take it with them, they think it enough to leave others to do that good, which they had not a heart to do themselves: But a treasure must be laid up in heaven before-hand, and not be left to be sent after, *Matth. 6. 20, 21*. And he that will make friends of the Mammon of Unrighteousness, must now be rich towards God, *Luk. 12. 21*. Its no Victory over the World, to leave it when you cannot keep it: Nor will any Legacy purchase Heaven for an unholy worldly soul.

IV. Yet they that will do good neither Living nor Dying are

worst of all. Surely the last Acts of our Lives, if possible, should be the best; And as we must live in health, so also in sickness, and to the last in doing all the good we can; and therefore it must needs be a great sin, to leave our Estates to those that are like to do hurt with them, or to do no good, so far as we are the free disposers of them.

The Case, I confess is not without considerable difficulties, how much a man is bound to leave to his Children, or his nearest Kindred, when some of them are disposed to live unprofitably, and some to live ungodlily and hurtfully. Some think men are bound to leave them nothing, some think they ought to leave them almost all: And some think that they should leave them only so much as may find them tolerable food and raiment. I shall do my best to decide the case in several propositions.

1. The Case is not with us as it was with the *Israelites*, who might not alienate their Inheritances from the Tribes. Yet even they had power to prefer a younger Son, that was more deserving, before an Elder that was worse.

2. Where either Law or Contract have disabled a man to alienate his Estate from an ungodly Heir, there is no room for a doubt what he must do.

3. Nature teacheth all men to prefer a Child that is pious and hopeful, in his provisions and Legacies before a stranger that is somewhat better, and not to alienate his Estate for want of a higher degree of goodness.

4. When there is a just cause to disinherit an elder Son, a younger is to be preferred before a Stranger; or a Kinsman if there be no tolerable Son.

5. And a Son that ought not to be trusted with Riches or a great Estate, yet ought to have Food and Raiment; (unless he come to that State of obstinate rebellion in sin, for which Gods Law commanded the *Israelites* to bring forth their Sons to be put to death: In such Cases the house of Correction is fittest for them.) Yet should he have such food as may humble him, and not to gratifie his lust.

6. If a man that hath the full power to dispose of his Estate, real or personal, have Sons and Kindred that according to the  
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judgment of sound reason, are like, if they had his Estate, to do mischief with it, or maintain them in a wicked life, or in a meer unprofitable Life of idleness, living only to themselves and fleshly ease and pleasure, That man ought to give his Estate from such to some that are liker to do good with it, and to use it for God, and the publick benefit.

This is much contrary to the common course of most, that think no Estate too great for their Heirs, nor any Portion too great for their Daughters, be they what they will, or what use soever they are like to make of it: But these following reasons prove it to be true.

1. Every man hath his Estate from God, and for God, and is bound as his Steward accordingly to use it. This is past doubt: And how doth that man use it for God, who leaveth it to one that is liker to use it for the Devil in a fleshly unprofitable Life? What account can such a Steward give? Did God give it you to maintain idleness and sin?

Obj. *O but it is a Son whom I am bound to provide for.* Ans. Are you more bound to your Son than to your Self? God doth not allow you to spend it on *your self*, to maintain Idleness and Vice, *Rom. 13. 13, 14. Make no provision for the flesh to satisfy the lust (or will) thereof.* And may you leave it for such a use as is forbidden both your Son and You? It is God that is the owner of it, and it is to him that you must both use and leave it: *Whether you Eat or Drink or whatever you do, do all to the Glory of God.* And will you leave it to be the fuel of lust, and sin?

Obj. *I leave it not for sin: but if he misuse it, I cannot help it.* Ans. Would that excuse you if you put a Sword into a mad mans hand, to say, *I cannot help it if he use it ill?* You might have helpt it: Its supposed that you fore-knew how he was like to use it.

Obj. *But he may prove better hereafter, as some do.* Ans. It is not bare possibilities, that must guide a wise mans Actions when probability is against them. Would you commit your Children to the care of a Mad man or a Knave, because he may possibly come to his Wits, or become honest? Have you not long tried him, and have you not endeavour'd to cure him of his Idleness,

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*wickedness or lust* ? If it be not done, what ground have you to presume it will be done when you are dead ? You may have so much hope as not utterly to despair of him : But that will not allow you to trust him with that which God made you Steward of, for his use and service.

But if such *hopes* may be gratified, give your estate in trust to some Conscionable friend, with secret order to give it your Son or Kinsman, if he become hereafter fit to use it, according to the ends for which God giveth it.

*Reas. 2. The Obligation in my Text of doing good to all, extendeth to the end of our lives* : And therefore to our *last Will and Testament*. Therefore you must make your Wills so as may do good to all, and not to cherish sin and idleness.

*Reas. 3.* You are bound to your best to destroy sin and idleness, and therefore not to feed and cherish it.

*Reas. 4.* Doing good is the very thing which you are Created, Redeemed and Sanctified for ; and therefore you must extend your endeavours to the uttermost and to the last, that as much as may be, may be done when you are dead. If Magistrates and Ministers took care for no longer than their own lives, what would become of the State or Church ?

*Reas. 5.* The Common good is better than the plenty of a sinful Child : Yea it is to be preferred before the best Child, and before our selves. And therefore much more before the worst.

*Reas. 6.* Its a dreadful thing to be guilty of all the fleshly sins, which your ungodly Sons will commit with your estate ; when they shall by it maintain the sins of *Sodom, Pride, Fulness of Bread, and abundance of Idleness* : If not to strengthen their hands for oppression or Persecution. To think that they will spend their days in voluptuousness, because you gave them provision for the flesh.

*Reas. 7.* It is cruelty to them that are already so bad, to make their temptations to sin much stronger, and their place in Hell the worse, and to make the way to Heaven as hard to them as for a Camel to go through the eye of a needle : To prepare them to want a drop of water in Hell, who were clothed richly and fared sumptuously on Earth. To entice them to say, Soul take  
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thine ease thou hast enough laid up for many years, till they hear, *Thou fool this night shall they require thy Soul ; to cherish that love of the world, which is enmity to God, by feeding that lust of the flesh, and lust of the eyes, and Pride of life, which are not of the Father but of the world.*

*Reas. 8.* When this preferring unprofitable and ungodly Children before God and the Common good, is so common and Reigning a sin in the world, it is a great fault for Religious Men to encourage them in it, by their example, and to do as they.

*Reas. 9.* It is a sin to *cast away* any of Gods gifts. When Christ had fed men by a Miracle, he saith, *gather up the fragments that nothing be lost* : If you should cast your mony into the Sea, it were a crime : But to leave it to such as you foresee are most likely to use it sinfully, is more than casting it away.

If you saw men offer Sacrifice to *Bacchus* or *Venus*, you would abhor it. Do not that which is so like it, as to leave bad men fuel for fleshly lust.

*Reas. 10.* It is the more dreadful, because it is *dying in studied sin without repentance*. To put so much sin into ones *Will*, shews a *full consent* and leaveth no room and time to *repent* of it.

On all these accounts I advise all the Stewards of God, as they love him and the publick good and their own Souls, while they have opportunity, even to the last breath, to do good to all, and to provide more for the common good than for superfluities to any, and than for the maintaining ungodly Children in sin, to the increase of their guilt and misery.

Indeed in the choice of a *Calling, employment* and condition of life, and place for their Children, *doing good* should be preferred before their rising in the world : And they that justly endeavour to raise their Families in wealth, honour or power, should do it only ; that they might do the more good. But it is Satans design to turn all Gods mercies to the cherishing of wickedness, and even the Love of Parents to their Children to the poisoning of their Souls, the strengthening of their snares, and the hinderance of their own and other mens Salvation. But its shame and pity, that they who in Baptism devoted their Children to God, the Father, Son and Holy Ghost, renouncing the world  
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the flesh and the Devil, as under the banner of the Cross, should labour all their life, that impenitently at death they may leave all that they can get to such as in all probability will use it in pride, fulness and idleness, for the flesh, the world and the Devil, against him and his interest from whom they received it, and to whom both they and all they had were once devoted.

When men are loth that their estates should remove from the *Name* and *Family* (for which there may be just cause) I take it for the safest way, (as aforesaid) to trust some (as men do their Children with Guardians) by the advise of Lawyers, to secure all from their unworthy heirs, for the next or some other of the name and lineage that proveth worthy.

There are many other good works by which some rich men may be very profitable to the Common-wealth, such as setting all the poor on work, and building Hospitals for the Impotent, &c. But these this City is happily acquainted with already, and tho still there be much wanting, yet there is much done.

V. But one more I will presume to name only to you that are Merchants, (For I am not one who have the ear of Princes who are more able), might not somewhat more be done than yet is, to further the Gospel in your *Factories*, and in our Plantations? Old Mr. *Eliots* with his helpers in *New-England* have shewed that somewhat may be done, if others were as Charitable and zealous as they. The Jesuites and Fryars shewed us in *Congo*, *Japan*, *China* and other Countries that much might be done with care and diligence. Tho the Papal interest was a corrupt end, and all the means that they used was not justifiable, when I read of their hazards, unwearied labours, and success, I am none of those that would deprive them of their deserved honour, but rather wish that we that have better ends and principles might do better than they, and not come so far behind them as we do (if half be true that *Pet. Maffæus*, and the Jesuites Epistles and many other writers tell us of them.) I know that they had the advantage of greater helps, from Kings and Pope and Prelates, and Colledges endued with trained men and copious maintenance: But might not somewhat more be done by us, than is yet done?



I. Is it not possible to send some able zealous Chaplains to those Factories which are in the Countries of Infidels and Heathens? Such as thirst for the Conversion of sinners, and the enlargement of the Church of Christ, and would labour skilfully and diligently therein? Is it not possible to get some short Christian books, which are fitted for that use, to be translated in such languages that Infidels can read, and to distribute them among them? If it be not possible also to send thither Religious Conscienceable Factors, who would further the work, the case of *London* is very sad.

II. Is it not possible, at least to help the poor ignorant *Armenians*, *Greeks*, *Moscovites*, and other Christians, who have no Printing among them, nor much Preaching or knowledge; and for want of Printing have very few Bibles, even for their Churches or Ministers? Could nothing be done to get some Bibles, Catechisms, and practical books printed in their own tongues and given among them? I know there is difficulty in the way: But money and willingness and diligence might do something.

III. Might not something be done in other Plantations as well as in *New-England*, towards the Conversion of the Natives there? Might not some skilful zealous Preachers be sent thither, who would both promote serious piety among those of the English that have too little of it, and might invite the *Americans* to learn the Gospel, and teach our Planters how to behave themselves Christianly towards them, to win them to Christ?

IV. Is it not possible to do more than hath been done, to Convert the Blacks that are our own slaves or servants to the Christian faith? Hath not Mr. *Goodwin* justly reprehended and lamented the neglect, yea and resistance of this work in *Barbados*? and the like elsewhere? 1. Might not better Teachers be sent thither for that use? 2. Is it not an odious crime of Christians to hinder the Conversion of these Infidels, lest they lose their service by it, and to prefer their gain before mens Souls? Is not this to sell Souls for a little money, as *Judas* did his Lord? And whereas the Law manumits them from servitude when they turn Christians, that it may invite them to Conversion, and this occasioneth wicked Christians to hinder them from know-

knowledge, were it not better move the Government therefore to change that Law, so far as to allow these Covetous Masters their service for a certain time, using them as free Servants? 3. And whereas they are allowed only the Lords day for their own labour, and some honest Christians would willingly allow them some other time instead of it, that they might spend the Lords day in Learning to know Christ and worship God, but they dare not do it, lest their wicked Neighbours rise against them, for giving their Slaves such an Example, might not the Governours be procured to force the whole Plantation to it by a Law, even to allow their Infidel Servants so much time on another day, and cause some to congregate them for instruction on the Lords days? Why should those men be called Christians, or have any Christian reputation, or priviledges themselves, who think both Christianity and Souls to be no more worth, than to be thus basely sold for the gain of mens servilest labours? And what, tho the poor Infidels desire not their own Conversion; Their need is the greater, and not the less.

VI. I conclude with this moveing inference: The great opposition that is made against *doing good* by the *Devil* and his whole *Army* through all the world, and their lamentable success, doth call aloud to all true Christians to overdo them. O what a Kingdom of Malignants hath Satan doing mischief to mens Souls and bodies through the Earth! Hating the Godly, oppressing the just, corrupting doctrine, introducing Lies, turning Christs labourers out of his Vineyard, forbidding them to Preach in his name the saving word of life; hiding or despising the Laws of Christ; and setting up their own Wills and Devises in their stead; making dividing distracting Engines on pretence of Order, Government and Unity: Murdering mens bodies, and ruining their Estates, and slandering their names, on pretence of love to the Church and Souls; encouraging Prophaneness, Blasphemy, Perjury, Whoredom, and Scorning Conscience and fear of sinning: What diligence doth Satan use through the very Christian Nations, to turn Christs Ordinances of *Magistracy* and *Ministry* against himself, and to make his  
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own Officers the most mischievous Enemies to his Truth and Kingdom, and saving work? to tread down his Family and Spiritual worship, as if it were by his own Authority and Commission? To Preach down Truth, and Conscience, and real Godliness, as in Christs own name, and fight against him with his own word, and to teach the people to hate his servants, as if this pleased the God of Love?

And alas! how dismal is their success? In the East the Church is hereby destroyed by barbarous Mahometans; the remnants by their Prelates continued in Sects, in great ignorance, and dead formality, reproaching and anathematizing one another, and little hope appearing of recovery. In the West a *dead Image* of Religion, and Unity, and Order, drest up with a multitude of gawds, and set up against the Life and Soul of Religion, Unity, and Order, and a War hereupon maintain'd for their destruction, with sad success: So that usually the more Zealous men are for the Papal and formal humane Image, the more zealously they study the extirpation of Worshipping God in Spirit and Truth, and thirst after the blood of the most serious Worshippers; and cry down them as intolerable Enemies, who take their Baptism for an obliging Vow, and seriously endeavour to perform it, and live in good earnest as Christianity bindeth them; and they take it for an unsufferable Crime, to prefer Gods Authority before mans, and to plead his Law against any thing that men command them. In a word, he is unworthy to be accounted a Christian with them, who will be a Christian indeed, and not despise the Laws of Christ; and unworthy to have the liberty and usage of a man, that will not sin and damn his Soul: So much more cruel are they than the Turkish Tyrants, who if they send to a man for his head, must be obeyed.

And is the Devil a better Master than Christ? and shall his work be done with greater zeal and resolution? Will he give his Servants a better reward? Should not all this awaken us to *do Good* with greater diligence than they do evil? and to promote *Love* and *Piety* more earnestly than they do *malignity* and *iniquity*? Is not saving Church, and State, Souls and Bodies, better worth resolution and labour, than destroying them?

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And the prognosticks are encouraging : Certainly Christ and his Kingdom will prevail : At last all his Enemies shall be made his footstool; yea, shall from him receive their doom, to the everlasting punishment which rebels against omnipotency, goodness and mercy do deserve. If God be not God, if Christ will not conquer, if there be no life to come, let them boast of their success. But when they are rottenness and dust, and their souls with Devils, and their names are a reproach, Christ will be Christ, his promises and threatnings all made good, *2 Thes. 1. 6. &c.* He will judg it righteous to recompense tribulation to your troublers, when he cometh with his mighty Angels in flaming fire, to take vengeance on rebels, and to be glorified in his Saints, and admired in all true Believers. And when that solemn Judgment shall pass on them that *did Good*, and that *did Evil*, described *Matth. 25.* with a [*Come ye blessed inherit the Kingdom*] and [*go ye Cursed into everlasting fire*] *doing Good* and *not doing it* (much more *doing mischief*) will be better distinguished than now they are, when they are rendred as the reason of those different dooms.

**F I N I S.**

1987-146  
(4), 42p